

# THE COLUMBIAN STAR.

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BARON STOW, EDITOR AND PUBLISHER.

## SACRED ELOQUENCE.

THE SAVIOUR'S TRIUMPH.

We have read with unusual interest, a sermon recently preached before the American Board of Commissioners for Foreign Missions, by the Rev Dr. Griffin, and published in the September number of the National Preacher. The subjoined are the concluding paragraphs:—

And when all his elect are brought home and displayed in one happy family around the throne, with what infinite joy will he bend over his redeemed Church, and contemplate their blessedness, and hear their praise. And what glory and honour and blessing will their bursting hearts for ever ascribe to him. John had a vision of this scene and makes the following report. "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and to the Lamb. And all the angels stood round about the throne and about the elders and the four living creatures, and fell before the throne on their faces and worshipped God, saying, amen: blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen." At another time he saw a grand jubilee held in heaven in honour of the Lamb; the redeemed first beginning the song, the angels then striking in, and before it was done the whole creation employed in the bursting praise. "And when he had taken the book, the four living creatures and four and twenty elders [the representatives of the whole Church] fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne and [about] the living creatures and the elders: (and the number of them was ten thousand times ten thousand and thousands of thousands,) saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever. And the four living creatures said, Amen; and the four and twenty elders fell down and worshipped him that liveth for ever and ever."

How delightful to contemplate the honours which encircle the Lamb in the midst of his Father's throne. After wandering an exile from heaven for more than thirty years for our revolt, how joyous to know that he has found a home. After the crown of thorns, we are happy to see him wear the diadem of the universe. After depending for bread on the charity of his female followers, we are glad to see him the Heir of all things, and able in his turn to impart to others. After being so long neglected and despised by men, we rejoice that he has found those who know how to honour his worth; we exult to hear the shout of all heaven in his praise. After the agonies of the garden and the cross, we sing and shout for joy that he has found infinite and eternal delight in the glory of his Father and the salvation of his Church. Let him have his happiness and honours. Amidst all the sufferings of life, it shall be our solace that the despised Nazarene has found his throne,—that the man of sorrows is happy at last. Of all the luxuries that ever feasted the human soul, the sweetest is to see the Lamb that was slain in the midst of his Father's throne. We will hallow it by our praise, which shall live while we breathe, and sink away upon our dying lips. And we will embalm it among the songs of the upper world. If we are permitted to come and stand when the elders bow, how will we bow and sing. When the elders look down to hell and see our old companions there, and then back to Calvary, and then look up and read the touching traces of love in the melting eyes and among the prints of the nail and the thorns, we will embalm his name if love and songs can do it. We will tell all heaven of his love. If ever new inhabitants should come in from other worlds, they shall hear the story of Calvary. If commissioned in remote ages of eternity to visit other systems, we will carry the amazing tidings to them. We will tell them of all we meet. We will erect monuments of the wonderful facts on every plain of heaven, and inscribe them all over with the story of the manger, the garden, and the cross. While gratitude and truth remain, the name and the love of Jesus shall never be forgotten.

And now, my beloved brethren, I invite you to go with me and look for a moment over the interesting scene which is opened on earth. For many years the Christian world has been sunk in a profound slumber in regard to this duty; but for the last four and thirty years they have been waking up. He who has engraven Zion on the palms of his hands,—who never wants means to fulfil his promises,—has sent his heavenly influence to rouse the Christian world. He beheld the desolations of Zion and has come to rebuild her ruined walls. He heard the groans of his people as with harps on the willows they were weeping "by the rivers of Babylon," and has come to bring them again "to

Zion with songs and everlasting joy upon their heads." Eternal thanks to God for what our eyes have seen and our ears have heard for the last four and thirty years. Eternal thanks to God for the increasing wonders which are rapidly opening on the world. And O can we restrain the bursting emotion? For ever blessed be his great and glorious name for what we have begun to see in our own land. It is more than thirty years since the Christians in Great Britain awoke; and they have been holding on their way with increasing majesty and glory, until that little island bestows annually more than a million of dollars upon strangers. It is fourteen years since New England broke her slumbers, and now the mass of her population seems drenched in the missionary spirit. I saw the day cover the plains of Europe. I saw the westward-travelling light spread itself over the eastern states. Nine years ago, I saw the rays of the morning tip our Presbyterian horizon. I saw the dawn blush deeper and deeper. I knew it would not all return again to midnight. I knew the sun would rise. At length I saw his golden limb above the eastern woods; and from the course of day I knew that soon the heavenly flood would cover all the plains to Arkansas and the Pacific. Already the influence of heaven has dropt upon the wilderness and the yell of the war whoop is changed to notes of praise. We must not stop till every Indian tongue has joined the general song. We must not stop till our influence has cheered the whole extent of South America. And then we must go forth to the islands, and hold on our way till we meet our brethren in other fields and unite with them in completing the harvest of the world.

We owe the sincerest gratitude to God for giving us our existence in such a day as this. Many prophets and kings desired to see this day and saw it not. One spirit has seized the Christian world to send the Gospel, with a great number of its publishers, to all the nations of the earth. Missionary and Bible societies, those stupendous monuments of Christian Charity, have risen so rapidly and in so great numbers throughout Europe and America, that in contemplating them, we are "like them that dream." These societies have already accomplished wonders, and are constantly stretching forward to future achievements beyond the reach of imagination. On the burning sands of Africa, where Christian feet never before trod, there is the holy band of missionaries, struggling amidst dangers and deaths, to lead the sable tribes of Ethiopia to stretch forth their hands to God. On the plains of Hindostan, a "consecrated host" are translating the scriptures into more than thirty different languages, spoken by a population greater than that of all Europe. On the borders of China they have produced a version which will give the oracles of God to one quarter of the population of the globe. In the southern islands a nation is born in a day. From the hill of Zion,—from the top of Calvary,—they are freighted every caravan of pilgrims with Bibles for all the countries of the east. Certainly the angel has begun his flight through the midst of heaven, "having the everlasting gospel to preach—to every nation and kindred and tongue and people."

My soul is enlarged and stands erect as I look down the declivity of years and see the changes which these young Davids, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of a hundred ages to hail the day that will never go down. I see the darkness rolling upon itself and passing away from a thousand lands. I see a cloudless day following and laying itself over all the earth. I see the nations coming up from the neighbourhood of the brutes to the dignity of the sons of God,—from the sty in which they had wallowed, to the purity of the divine image. I see the meekness of the Gospel assuaging their ferocious passions, melting down a million contending units into one, silencing the clangour of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy. I swell from the valleys and echoes from the hills. I already hear on the eastern breeze the songs of new-born nations. I already catch the western gale the praise of a thousand islands. I ascend the Alps and see the darkness retiring from the papal world. I ascend the Andes and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibet and hear from the plains of China and from every jungle and pagoda of Hindostan the praises of the living God. I see all Asia bowing before him who eighteen centuries ago hung in the midst of them on Calvary. I traverse oceans and hear from every floating Bethel the songs of the Redeemed.

"The dwellers in the vales and on the rocks  
Shout to each other; and the mountain tops,  
From distant mountains, catch the flying joy;  
Till nation after nation taught the strain,  
Earth rolls the rapturous hosanna round."

Come that blessed day. Let my eyes once behold the sight, and then give this worthless body to the worms.

## PREACHERS' FRIEND.

From the American Baptist Magazine.

ON COMPLIMENTARY EXPRESSIONS IN PRAYER AT  
THE CLOSE OF PUBLIC WORSHIP.

In your Magazine for November last, there is a communication on the subject of praising ministers. The great impropriety, and manifest evil tendency of that practice, are, I think, there justly described. Most cordially approving the sentiments contained in that Essay, I have watched with some solicitude for proofs of its good effects. If not greatly mistaken, I have already seen them. We have not so many pompous accounts of ministerial services,—The language of unmeasured praise is not dealt out so freely in relation to every ordination, dedication or missionary sermon that is preached. This is as it should be. It exhibits the gratifying evidence, that a more correct taste is making its way into the Christian community.

Will you allow me, Messrs. Editors, to offer a few remarks on another evil, which somewhat pre-

vails, and which is no less offensive to good taste, than it is to Christian piety. I refer to the usage, when there is more than one minister in the pulpit, of converting the last prayer into a complimentary address on the talents and zeal of the speaker. It is quite too common in this part of worship, for brother ministers to express themselves in the following words. "We thank thee, O God, for the interesting, appropriate and excellent discourse which thy servant has delivered." Sometimes thanks are given that "such a burning and shining light has been raised up," with the petition, "that he may shine with increasing lustre as he advances in years; and that his sun may be largest at its setting." The terms pathetic, solemn, judicious, able, eloquent, are in frequent use. Applause is occasionally administered with a little more delicacy, by informing the Lord how "agreeably the people have been entertained."

This very questionable practice has indeed become so common, that the last prayer is looked upon as a kind of thermometer, by which the congregation is to ascertain the degree of indifference, approbation, or astonishment, which marks the feelings of him, at least, who offers it. And should a minister dare to be singular by rising superior to this folly: should he feel a contempt for it, as altogether inconsistent with the simplicity and humility which should always characterize Christian worship it is more than probable that his motives will be misjudged. It will be decided at once, that his feelings towards the preacher are below the freezing point.

Nor are its evil effects by any means confined to hearers. While they are listening with anxiety, not indeed, to hear "the fervent and effectual prayer," but the opinion which may be given of their favourite preacher, he himself is in danger of being lifted up with pride by ill-timed encomiums; or of being mortified by supposed neglect. Ministers have been accustomed so long to this kind of compliment, that they naturally look for it, especially if they have pronounced discourses which have cost them considerable labour. What is the consequence? Why, if they do not receive the usual quantum sufficit of praise; and especially if they receive none at all, they feel disappointed. It will be well if there be no whisperings, no jealousies, no private inquiries, why, in the last prayer, there were so few expressions of approbation.

It is time that we have done with all this. The object of a short address to the throne of grace, at the close of a sermon, should be, not to eulogize the speaker, but to supplicate the blessing of Almighty God, on what, at best, has been spoken in much weakness. Instead of directly or indirectly applauding the preacher, the earnest desire of the person who conducts the closing devotion, should be, that the Gospel of Christ which has been dispensed may be the power of God unto salvation to those who have just heard it; and that they may leave the place, not so much in admiration of the preacher, as in a deep and humble conviction of their own utter worthlessness.

Much more might be said why this practice, so far as it has existed, should cease. To flatter the vanity and pride of man in any religious service is very improper. But it is peculiarly so to do it in prayer. Were I officiating as a minister in the presence of the most august assembly in the world, I would not on any account speak of them in prayer, as a respectable, talented, or dignified body of men. In the intercourse of life I would show the individuals comprising this assembly, all the respect due to their worth, office, and talents; but when presenting them before God, I could only speak of them as creatures dependent upon him; as men holding responsible stations, but who can do nothing without a divine blessing; or as sinners, who like all others, can have no hope of salvation except through the mercy of God in our Lord Jesus Christ. Neither should I dare, while in the attitude of an humble suppliant, to give glory to a minister, whatever might be his eminence. To use flattering expressions in relation either to his natural or acquired powers, would be any thing but acceptable prayer.

Besides, as it would be very indecorous and even ungenerous to show in a closing prayer our feelings of dissatisfaction towards a minister who has just spoken; and as we might do him the greatest injustice by thus publicly censuring his performance, so it would be equally indelicate to praise him to his face, and in the presence of a large congregation. There is nothing good in this practice. Its origin is not good. Its effects are not good. Let every minister then, at least by his own example, discountenance the thing. Were I in that sacred office, I would not ask any one to pray at the close of one of my discourses, unless there was good reason to believe, that he would not so far forget the object of prayer as to offer me the unprofitable and noxious incense of adulation.

X. Y.

DR. ADAM CLARK'S LETTER TO A PREACHER ON  
THE WORK OF THE MINISTRY.

Seize upon truth where'er his found,  
Amongst your friends, amongst your foes,  
On christian or on heathen ground;  
The flower's divine where'er it grows;  
Neglect the prickles, and assume the rose.

WATTS.

Concerning the Spirit in which a Minister should  
do his work.

1. Be diligent: never be unemployed a moment:—never be triflingly employed—never while away time;—neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting and foolish talking.

3. Converse sparingly and cautiously with women: particularly young women.

4. Take no step towards marriage, without consulting with your brethren.

5. Believe evil of no one; unless you see it done;—take heed how you credit it. Put the best construction on every thing. You know, the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; else your words especially would eat as doth a canker: keep your

thoughts within your breast, till you come to the person concerned.

7. "Tell every one what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart."

8. "Do not affect the gentleman. You have no more to do with this character, than with that of a dancing-master. A preacher of the gospel should be the servant of all."

9. "Be ashamed of nothing but sin: not of fetching wood or drawing water, if time permit: nor of cleaning your own shoes, or those of your neighbour."

10. "Be punctual: do every thing exactly at the time: and keep your rules, not for wrath, but for conscience' sake."

11. "You have nothing to do but to save souls: therefore, spend, and be spent in the work: and go always, not only to those who want you, but to those who want you most."

12. "It is not your business to preach so many times, merely, or to take care of this or that society: but to save as many souls as you can: to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord."

These rules, next to the Scriptures, will prove a lamp to your feet, and a light to your path: and will at once recommend themselves to your judgment, your conscience, and your heart.

From what are termed the "smaller advices," relative to preaching, I shall make a short extract, though several of the subjects here shall be treated more at large, in the course of this letter.

1. "Be sure never to disappoint a congregation, unless in case of life or death."

2. "Begin and end precisely at the time appointed."

3. "Let your deportment before the congregation be serious, weighty and solemn."

4. "Always suit your subject to your audience."

5. "Choose the plainest texts you can."

6. "Take care not to ramble, but keep to your text, and make out what you take in hand."

7. "Be sparing in allegorizing or spiritualizing."

8. "Take care of any thing awkward or affected either in your gestures, phrase or pronunciation."

9. "Sing no hymns of your own composing."

10. "Beware of clovenness. Be courteous to all."

11. "Be merciful to your beast; not only ride moderately, but see that your horse be rubbed, fed and bedded."

12. "Every where recommend cleanliness.—Cleanliness is next to godliness."

From these excellent documents, I forbear to make any farther quotations, and come immediately to the general object which, I trust, you will, in the fear of God, seriously attend.

Remember, God is the fountain of all good: whatever comes from him will lead to him. His blessing is on his own productions, and his curse on every thing besides. Son of Man, saith the Lord, receive the word at my mouth, and warn them from me. Deeply consider that, to be successful in bringing souls to God, you must bring the spirit of the gospel into the work of the ministry.—In order to this; see that you retain a clear sense of God's mercy to your own soul, and of your call to the work; and while you feel his love in your heart, it will not only support you in all trials and difficulties, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died.

2. You preach, not merely to explain God's word, but to save souls: whenever you forget this, you go astray. Now as no man can see the worth of the salvation which God has provided for him, till he be convinced of his want of it; therefore, preach the law and its terrors to make way for the gospel of Christ crucified. But take heed, lest while you announce terrors of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice given by the greatest preacher God ever made, to a young man just setting out in the work: "The servant of God must not strive, but be gentle towards all; apt to teach; patient; in meekness instructing those who oppose themselves." 2 Tim. ii. 24, 25. From an indescribable law in the economy of the intellectual world, the spirit that acts upon another, begets it in its own likeness. You will get a profusion of light on this subject, if you take care to carry the Spirit and unction of Christ with you into all your public ministrations, and preserve them in all your private communications with the people. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of Christ. Of the former, it has been justly said, They make even the promises of God too hot to be held.

3. Beware of discouraging the people; therefore avoid continually finding fault with them. This does very great hurt. There are some, whose sermons impress nothing but terror; and though they point out the heights and depths of holiness, yet they leave the hearers no courage to follow on to know the Lord. There are others who become Censors general of the different societies to whom they preach. This (imperceptibly to themselves) spoils their own tempers, begets a spirit of uncharitableness, and greatly injures their usefulness. If you find a society fallen or falling, examine as closely as you can to find out all the good that is among them; and, copying Christ's conduct towards the seven Asiatic churches, preface all that you have to say on the head of their backsliding, with the good that remains in them: and make that good, which they still possess, the reason why they should shake themselves from the dust, take courage, and earnestly strive for more. If you ground your exhortations to increasing diligence and zeal on what they have lost, instead of on what they yet possess, and may speedily gain, you miss your way, and lose your labour. I tried the former way, and did no good: I abandoned it, and adopted the latter, and God

blessed it. Mr. Wesley used to give the significant appellation of Croakers, to those who were always telling the people, "Ye are fallen!" and he observed that such injured the work of God wherever they came. I have in general found, that those who are most frequent in the above cry, are such as have suffered loss in their own souls; and taking a prospect of what is without, from a retrospect of what is within, they imagine that all they see are in the same apostate condition with themselves.

4. Man is naturally prone to act in extremes: therefore, take good heed that while you avoid the above evil, you fall not into that other, of slightly passing by the transgressions of the wicked, or the backsliding of the people of God. Cases may occur, that will require public and cutting reproof: but, as I hinted before, in all such cases copy the example of our blessed Lord to the seven Asiatic churches. There you have an infallible directory. May God help you to follow it!

5. On this head I will venture to give you another piece of advice, to which you will seriously attend, if you regard your own peace, and the good of the people.

Avoid the error of those who are continually finding fault with their congregations because more do not attend. This is both imprudent and unjust. Imprudent, for as people do not like to be forced in what should be a free-will offering, so they are infallibly disgusted with those who attempt it; unjust, it being contrary both to reason and equity, to scold those who come, because others do not attend. I have known this conduct scatter a congregation, but I never knew it gather one. Indeed, it shows too much of pride and self-love. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach is it to your understanding that you keep away when I am here?"—Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

## THE COLUMBIAN STAR.

WASHINGTON.

SATURDAY MORNING, OCTOBER 7, 1826.

INTELLIGENCE FROM MR. JUDSON.

The last No. of the Christian Watchman contains the following postscript:—

"We stop the press to announce, in a part of our impression, this day, that letters have just been received in this city from Mr. and Mrs. Judson. On the 25th of March, they were safe in Rangoon, under the protection of the English Government, with the best prospects of being useful to the Burmese."

This will be universally hailed as cheering intelligence, and will induce from many hearts the joyful utterance of thanksgiving to God, the Deliverer of his people. How frequently and how signally have the interpositions of Providence been evident in the history of this interesting Mission.

When the information reached this country that Dr. Price had united in marriage with one of the female Burman converts, there was an almost universal expression of regret, lest the result should prove detrimental to the cause in which he and his comrades were engaged. Even Mrs. Judson, who was then in this City, was fearful that effects might prove the step to have been imprudent. But the designs of Heaven are infinitely beyond our ken or comprehension. Recent occurrences have well nigh demonstrated that the salvation of the Mission is, under God, to be attributed to that marriage. Dr. Price may have been right or wrong in the act itself:—But Heaven has overruled it for great and good purposes. From seeming evil, good has been educed.

### LETTERS FROM BURMAH.

Since the above was in type, the Rev. Dr. Staughton has kindly put into our hands a package of communications which he has just received from Messrs. Judson and Price. We hasten to lay before our readers such parts of them as cannot fail to be interesting.

Letter from the Rev. Dr. Price, to the Rev. Dr. Staughton, dated

PAM-GAN, Feb. 14, 1826.

My dear Brother,

I have the happiness to inform you and the Board of Mission that Mr. Judson, Mrs. Judson, and myself are alive and well through the rich blessing of God. What we have suffered during two years captivity, I shall inform you of when more at leisure: at present I can only say, I am relieved from confinement, and am employed by the king in coadjuting a peace—which I trust, is about to be concluded.

I remain as ever, your sincere Brother,  
and faithful serv't. in Christ.  
JON. D. PRICE.

Letter from the Rev. Dr. Judson to the same, dated  
BRITISH CAMP, YANTABO, Feb. 25, 1826.

Rev. and dear Sir,

We survive a scene of sufferings which on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one American and one Greek, was thrown into the "death prison" at Ava, where we lay even months,—nine months in three pairs, and two months in five pairs of fetters. The scenes we witnessed, and the sufferings we underwent, during that period, I would fain consign to oblivion. From the "death prison" at Ava, we were removed to a country prison at Oung-be-ay, twelve miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road, and some of the rest, among whom was myself, were scarcely able to move for

several days. It was the intention of government, in removing us from Ava, to have us sacrificed, in order to insure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure, prevented its execution. I remained in the Oung-be-ay prison six months, in one pair of fetters, at the expiration of which period, I was taken out of irons, and sent under a strict guard to the Burmese head quarters a Mah-loon, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released, at the instance of Moung-Sing-oo, the North governor of the palace, and put under his charge. During the six weeks I resided with him, the affairs of government became quiescent, the British troops making steady advances on the Capital; and after Dr. Price had been twice despatched to negotiate for peace (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava, with their final terms, I had the happiness of procuring the release of the very last of my fellow prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J.

On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable, confiscated. Mrs. J. however, was allowed to occupy the place, which she did, until my removal to Oung-be-ay, whither she followed. Subsequent to that period, she was twice brought to the gates of the grave,—the last time, with the spotted fever, while I was absent at Mah-loon. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications, as were best to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She, however, rapidly recovered, and is now in perfect health. Even little Maria, who came in to the world a few months after my imprisonment, to aggravate her parents' woes, and who has been, from very infancy, it would seem, a poor, sad, crying thing, begins to brighten up her little face, and be somewhat sensible of our happy deliverance.

The treaty of peace was signed yesterday by the respective plenipotentiaries, according to the terms of which, the province of Arracan and the small provinces of Ya, Tavoy and Mergui, in the south, are added to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in setting, was to obtain some toleration for the Christian religion,—a favour which I hope now to enjoy without leave from his golden footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a few days.

Respectfully, yours,

A. JUDSON, Junr.

Rev. Dr. Staughton.

Extract of a letter from the Rev. Dr. Price, to the same, dated CALCUTTA, April, 7th, 1826.

"I am happy to have it in my power, to inform you of the health and safety of our dear brother and sister Judson.—They are now in Rangoon, and are waiting to take passage to some port, under the protection of the British government. As for myself, I propose remaining in Ava, to take advantage of the present change of feeling in the Burman government. I think the prospect extremely fair for Missionaries, either under the British or Burman flag; and I cannot but look forward to no distant period, when like Otahite, they also shall shake off the trammels of superstition and idolatry, and join to seek the one living and true God. My dear partner enjoys good health, and is still taking every comfort from the religion she has professed. I cannot say too much in praise of the kindness shewn her, by sisters Pearce and Lawson; she is now living with the latter, and fares in every respect as her own children. Poor sister Lawson! she has suffered a double bereavement—her husband and the daughter on whom she doted, taken away almost at one and the same time. Grief strongly marks her features, and her health is very bad."

We have now before us a letter from Mrs. Judson, to a friend in this city, dated Rangoon, March 25, 1826. We shall give extracts from it next week. It is more particular than any of the preceding letters, relative to the sufferings of herself and husband, while at Ava.

Of sixteen missionaries sent out by the American Board of Commissioners, to establish and reinforce the mission at Bombay, five are dead, and four have returned home on account of ill health; leaving only seven in any way connected with the mission, one of whom is now in India.—Of fifteen missionaries sent to the Island of Ceylon, five are dead and ten remain still connected with the mission.—Of six missionaries sent to Syria and the Holy Land, two are dead, and four remain. The Lord reigneth, let the earth rejoice.

The New York Observer says, in addition to the above facts:—that two valuable missionaries, the Rev. Ebanth Griley and the Rev. Joshua Brewer, the latter recently a Tutor in Yale College, have sailed within a few days past, from Boston for the Holy Land; and that the Rev. Cyrus Stone, and probably two other young clergymen, all of them well qualified for the work, are expected to sail, in the course of the ensuing month, to join the Mission at Bombay.

### CHRISTIAN HUMILITY.

The following extract from the private diary of the distinguished Branier, exhibits one of the most affecting pictures of genuine Christian humility. It evinces the temper of Christ:—

"God has made me willing," says Mr. B., "to do by him that I can do consistent with truth, for the sake of peace, and that I might not be a stumbling block and offence to others. For the reason, I can cheerfully forego and give up, what I verily believe, after the most mature and impartial search, is my right, in some instances, God has given me that disposition, that I do not wish to

that a man has done me a hundred injuries, and I (though ever so much provoked to it) have done him one, I feel disposed, and humbly willing, to confess my fault to him, and on my knees to ask forgiveness of him; though, at the same time, he should justify himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more, and represent me as the only person guilty; yet, though he should, as it were, insult me, and say, he knew all this before, and that I was making work for repentance."

### INTEMPERANCE.

A friend in the South, whose name is associated with almost every effort of evangelical philanthropy, makes, in a letter to the Editor, the subjoined remarks on a subject, which, at present, excites unusual interest.

"I have been recently much pleased to discover in the columns of the Star the essays designed to discourage the use of ardent spirits. I trust the talent and labour thus employed will not be in vain, among the variety of objects now embraced and considered by all who are, in imitation of our great Benefactor, endeavoring to do good, to reclaim the wandering, and restore the abandoned; this should be one of great concern. I most sincerely wish the enlightened editors of our public journals, in imitation of your laudable example, would give some attention to it, and elicit from their numerous patrons such facts as would enable them to expose and exhibit to public view the dreadful evil. It is not time that the serious part of rational men should lift up their voices against this degrading scourge? Let it be inquired, is there a Minister of the Gospel engaged in distilling, vending, or living in the shameful use of the intoxicating bowl? And O! let it be asked, how many of the professed followers of the *Inimitable Redeemer* are giving themselves up to strong drink, and thereby bringing disgrace upon the cause of God, the destruction of their own peace and the happiness of innocent families? Is it not true for Christians to be roused to this subject, and call to their aid all who feel and take an interest in the welfare of rational beings?—I have not the vanity to believe myself competent to offer any thing of sufficient worth for your valuable paper; but, notwithstanding, wish to use my feeble powers in decrying this degrading vice."

### A VOICE FROM THE SOUTH.

#### COLONY AT LIBERIA.

The Rev. Mr. Gurley, resident Agent of the American Colonization Society, has addressed a Circular to the public, soliciting aid towards the immediate outfit of one or more expeditions of emigrants to Liberia. His concluding paragraphs are:—

"To thousands in our country, we rejoice to say, the colony in Liberia has become an object of intense and increasing interest. Founded upon principles of the purest humanity and patriotism, defended by the watchful benignity of Providence, during the weakness and perils of its earliest years, it now exhibits itself as a well-ordered and prosperous establishment, inviting to its territory all the industrious and enterprising free coloured people in our land, and promising to reward their faithful exertions with the highest social and civil blessings. Nor will the Christian forget that this colony sheds its holy light upon a Pagan shore; that it will extend the empire of Christianity; and, finally, perhaps essentially, contribute to bring the superstitious and miserable tribes of Africa under the mild dominion of the Redeemer of the world."

#### NEWTON THEOLOGICAL INSTITUTION.

We published, last week, a short account of the first annual examination of this interesting Institution. Want of space prevented the insertion of the following extract from the Rules and Regulations, adopted by the Trustees.

##### 1. OF ADMISSION.

"1. The Institution shall be adapted to the instruction of students and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies. 2. It shall be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry. 3. Candidates, after satisfactory examination and probationary residence, shall be admitted upon subscribing the following declaration and promise: I declare it to be my conviction, that it is my duty to devote myself to the work of the gospel ministry; and relying on the aid of divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages and observe its laws in a faithful and christian manner; to pay due respect and obedience to the guardians, professors, and teachers, and to conduct myself towards my fellow-students as brethren, and towards all men as becomes the Gospel of Christ."

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2. OF PROFESSORS, AND THE COURSE OF STUDY. 1. The regular course shall occupy three years, and embrace Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.

2. Under the head of Biblical Literature, shall be required instruction on the Hebrew language, with the requisite view of its kindred dialects, especially of the Chaldee that occurs in the Old Testament; on the Hebrew poetry; on the geography and the natural history of the Bible; on the ancient arts, and customs of the Jews and oriental nations; on the Greek of the New Testament, with special reference to its peculiarities, and the probable origin of them; on the history, character, influence, and uses of the ancient versions and manuscripts of the Old Testament and of the New; on modern translations, especially our common English version; and on the principal editions of the original Scriptures.

3. To the department of Ecclesiastical History, shall be referred instruction on the evidences of the christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of Christianity, and the various opinions and practices which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as of the origin of the different denominations of professed christians, and of unbelievers, and the unevangelized throughout the world.

4. To the sphere of Biblical Theology, it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures, in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical literature; to analyze, and compare the various parts of the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and showing how they are applicable at the present day; and, finally, for doctrine, for reproof, for reviving the rich field of Scripture, and viewing the prospects as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the particulars, and, for this purpose, to bring the students to the examination of a series of theological subjects in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to search the Scriptures.

5. Under the head of Pastoral Duties, it shall be required to give instruction on the nature, objects, difficulties, responsibilities and support of the pastoral office; on the great work of preaching the gospel; on the various ways and occasions of promoting the welfare of a church, and commanding the gospel to the conversion of men by private labours as well as by public preaching, exhortation and prayer; on the dangers of the preacher, and the appropriate guards; on his visits to persons in health, and in sickness, and in other affliction; and on administering consolation and reproof, or instruction, or exhortation, as different individuals may need, and as becomes one, who is to watch for souls as they that must give account.

6. The Professors shall take precedence, respectively, according to seniority. They shall receive to themselves no compensation for preaching; but whatever compensation may be made, shall go to the treasury. They shall resolutely reside near the Institution; and they shall be considered as constituting a Faculty for the final admitting and the removing of students, and for the general regulation and government of the Institution, according to the principles already established and the rules that may hereafter be approved and established by the Board. It shall be their duty to guard with vigilance against the admission, and

against the retaining of unsuitable persons as members; to have frequent recitations and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry; to guard them against error; to guide them in their inquiries after truth; to point out the course of study to be pursued, with the approbation of the Board; to name to the students, from time to time, such books as may be pursued by them with the greatest profit; to intimate to them, as there may be occasion, the best method of studying; to animate their pursuits by frequent inquiries and examinations relative to their progress; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them; to devote special attention to the improvement of their style and delivery, fitting them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances; above all, to tender with them freely and frequently on these subjects, and to take those measures which are best calculated to promote their growth in grace, and to warm their hearts with love to God and the souls of men.

Communicated for the Columbian Star.

Extract of a Letter from a gentleman at Danville, Kentucky, to his friend in this City.

"The Revival still continues. About twenty persons were last sabbath baptized before partaking of the solemn ordinance of the Lord's Supper, and I trust the good Lord will still continue his showers of divine grace; It was indeed a very solemn occasion. I trust the Lord was truly in the place where 'His honour dwelleth'—On the breaking up of the Congregation, on Monday, the house was a Bochim, a place of distress, and tears. I trust the Lord will continue to appear in his glory to many who are yet out of the ark of safety."

Communicated for the Columbian Star.

Extract of a letter from a lady in Connecticut to her friend in this city.

In Wethersfield, there has been, and now is, a remarkable revival; Religion is the theme of conversation in every house and every circle, and many are rejoicing in a Saviour's love. Religious meetings are attended every week by the inhabitants, and others, from the adjoining towns and villages.—Of a truth, God is in the midst of them, and that to bless them.

Also in Hartford there has been considerable attention, for some time past, but now the greatest seriousness prevails. Christians are engaged and sinners begin to feel their danger, several of the most gay and thoughtless are pressing into the kingdom of God. Meetings for prayer and religious inquiry are frequent, and excite much interest. This recalls to mind former seasons when they enjoyed so largely the outpourings of the spirit. How wonderful are the operations of divine grace, how sweet their displays of heavenly love to creatures of the dust. There is enough to rejoice the heart of every Christian in the intelligence daily received of what God is doing in various parts of our earth. O may they not forget to ascribe to him the glory.

The Christian Watchman, of Sept. 29, says:— "By the letters of the churches communicated at the meeting of the Boston Baptist Association on the 20th inst. it appeared that 20 had been added to the first church in Haverhill by baptism; to the first in Charleston, 14; to the 3d in Boston, 23; to the African in Boston, 15; to the church in Beverly, 26. In this last at Beverly, 10 or 12 of the number were heads of families; one individual could rejoice that 8 or 9 of his relatives had in this revival become the partakers of grace."

At the late Convention of ministers in Vermont, it was stated that:—"The influence of Divine truth was probably never before so deeply and extensively felt in this State, as has been during the last year. About 50 congregations have been blessed with revivals of religion,—many of them extensive and powerful. The religious character of our two colleges, and of the important and flourishing towns in which they are situated, is improving. Bible Societies, Domestic and Foreign Missions, and Sabbath School, and Bible Class instruction, are receiving increasing attention."

At the late meeting of the General Association of New-Hampshire, the Rev. Mr. Farnsworth, of Oxford, in that State, giving an account of a revival in his congregation, said:—"Some families have been very signally blessed, especially those the officers of the church. One of them has 6 peeps 7 children, who profess to hope that they have recently experienced a saving change;" another in the same situation "his wife, daughter-in-law, several grand-children, and two great grand children. These four generations have regularly attended the inquiry meetings."

A correspondent of the Christian Watchman, speaking of the recent meeting of the Boston Baptist Association, at South Reading, Mass. sa:—

"During this session, three persons, at least, one from Scotland, one from Lynn, and one from Woburn, have become fully concerned for their salvation. They came here, thoughtful, but God has made his arrows sharp in their hearts. So of them are still with us, who are, in great bitterness of soul, asking what they shall do to be saved?"

A worthy Baptist brother in Charleston, S. C. writes thus to the Editor:—

"If you ask concerning the state of things among us, you will find it succinctly described in 2 Cor. iv. 8, 9."

A member of the Hurricane Church, Washington County, Alabama, has furnished us with a succinct statement of the recent revival in that body, and among the neighbouring Churches. It seems the Lord has been to them exceedingly kind, and given them abundant prosperity. Several individuals have joined the Hurricane Church, who appear to possess talents, and a pious inclination for the gospel ministry. The number added by baptism to this Church, is 22.

### ORDINATIONS.

On Thursday, the 21st ult. at South Reading, Mass. Mr. Eli. B. Smith was solemnly inducted into the office of an Evangelist. Introductory Prayer, by the Rev. Dr. Bolles, of Salem; Sermon, by the Rev. James D. Knowles, of Boston, from Jer. i. 6, 7. Then said I, Ah! Lord God! behold, I cannot

speak; for I am a child. But the Lord said unto me, say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Ordaining Prayer, by the Rev. Ira Chase, Professor in the Theological Institution at Newton; Charge, by the Rev. Dr. Chaplin, President of Waterville College, Maine; Right Hand of fellowship, by the Rev. Gustavus F. Davis, of South Reading, and concluding Prayer, by the Rev. Joseph Grafton, of Newton.

At Poughkeepsie, N. Y. 22d of August ult. the Rev. Robert W. Cushman. Sermon by the Rev. Wm. T. Brantly, Pastor of the First Baptist Church, Philadelphia.

At New Ipswich, N. H. on the 7th ult. the Rev. Bela Wilcox, as an Evangelist. Sermon by the Rev. Elisha Andrews, Jr. of Louisiana.

On the 24th of August, the Rev. Samuel Pomroy was ordained as an Evangelist, at Lower Merion, Montgomery Co. Pennsylvania. Hymn and reading the Scriptures, by the Rev. Mr. Smith, of Montgomery. Prayer by the Rev. Mr. Montanye. Questions propounded to the candidate by the Rev. Horatio G. Jones. Ordaining prayer by the Rev. Mr. Montanye. Bible presented and right hand of Fellowship, by the Rev. H. G. Jones. Charge by the Rev. Mr. Dagg. Benediction by the candidate.

A new Baptist Meeting House is now building in Boston, in Federal Street. On Monday, the 25th ult. the corner stone was laid with Christian ceremony. Address by the Rev. Mr. Sharp. Prayer by the Rev. Mr. Knowles. The location of this meeting-house is one of the most eligible in the City. The building is to be of brick, 74 feet square.

The London Baptist Magazine, for August, says that the health of the Rev. Eustace Carey is so delicate and precarious, that his medical advisers had forbidden his preaching or engaging in any public service for several months to come.

## ANDOVER SEMINARY.

The Anniversary Commencement of this Institution was held on Wednesday, the 27th ult. The following subjects were treated by candidates for dismission:—

1. In Sacred Literature.—The nature and design of the argument in Heb. iv. with a translation of verses 1—11.

How far should one who sustains the pastoral office, pursue the study of the original Scriptures? Translation of Is. xvii. 12—to xviii. 7, with a brief explanation of the meaning of this prophecy.

Remarks on the usual method of interpreting the figurative language of prophecy, parable, and allegory.

Translation of Eccl. xii. 1—7, with a brief explanation of the nature of the imagery employed, and the sentiment conveyed by it.

2. In Christian Theology.—In what respects are the instructions of God's Word superior to those which reason derives from his works?

Scripture doctrine of regeneration, conformed to reason.

Reasons against antinomianism, Christianity opposed to enthusiasm.

Propriety and advantages of Systematic Theology.

Importance of the doctrines of Christianity as connected with its precepts.

3. Ecclesiastical History.—Utility of historical theology.—History of the apostle Peter.—Life and labours of Paul.—The spirit of ancient Monachism.—John Knox, the Scotch reformer.

4. In Sacred Rhetoric.—British pulpit in the time of Charles II.—Remarks on Robert Hall.—Important usefulness connected with the proper application of good common talents to the preacher's work.—Indiscretion in the pulpit.—Extreme caution in the pulpit.—The peculiar motives to ministerial enterprise in this country.—The preacher can operate successfully upon mind, only by conforming to its laws;—with the valedictory addresses.

## For the Columbian Star.

"Eternal Hope! when yonder spheres sublime,  
Pealed their first notes to sound the march of time,  
Thy joyous youth began—but not to fade,—  
When all the sister planets have decayed;  
When wrapt in fire the realms of ether glow,  
And Heaven's last thunder shakes the world below;  
Thou, undimmed, shalt o'er the ruins smile,  
And light thy torch at nature's funeral pile!"

Immense in number, and infinite in variety, are the objects, with which the busy thoughts of men are incessantly occupied. We retrace the march of time, and contemplate the diversified events of former days. We look abroad and survey the changing scenes of the passing moment. We descend the stream and form to ourselves images of things, which are yet to come. Thus the past, the present and the future, supply us with separate fields, over which the active mind is accustomed to wander. But, if we mark with care, the objects, which, in ordinary circumstances, engage our meditation, we shall find, that the past and the present are comparatively forgotten and unregarded. In the rude and disordered state of our nature, our vain imagination delights to feast itself on illusions; but these are not to be seen spread over the face of past events. We contemplate them in their true character; and, since they failed to bring us the good, which they promised, we choose to leave them "with the years beyond the flood."

The scenes of the present hour, like those which have forever disappeared, only mock our wild expectations. We turn from them in the bitterness of disappointment, and seek to lose ourselves in extravagant anticipations of the future. It is often painful to remember what we have been; we are dissatisfied with what we are, and life is rendered tolerable only by the hope of what we shall be. It is hope, that leads us on from scheme to scheme, and from action to action. It is Hope, that warms and softens the cold, iron hand of poverty. It is Hope, that wipes the tear, and lights up the smile, and sustains the heart, when the projects of ambition are dashed to the ground, or when objects the fairest and most desirable have been suddenly blasted before the eyes of their enthusiastic pursuers. It is Hope, that pushes aside the clouds, which darken our sky, and reveals a cheering sun. But

the hope, which animates the bosoms of the great mass of mankind, are very extravagant, and the objects themselves, in relation to which they are exercised, extremely precarious. Hence, a large portion of the vanity and vexation, which, after a long series of mortifications and disappointments, we are compelled to ascribe to all things sublunary. Happy indeed, if, while from day to day, we witness the wreck of our fondest earthly anticipations, occasioned by the unforeseen fluctuations of time, we do but fix our highest, our dearest hopes on objects beyond the grave; fadeless objects and susceptible of no decay; substantial objects, which will not elude our eager grasp, just as we raise our hands to make them our own. O, the high, and holy, and rapturous emotions of that good Hope, which is based on the rock, that neither trembles at the rage and commotions of hell, nor is moved by the voice of Sinai! The objects, about which such a hope is conversant, are embraced in complete deliverance from the melancholy ruins of the fall, and a welcome reception to the endless felicities and glory of the heavenly state. How justly then, it is styled a "Blessed Hope"! How full of immortality! O! if there is a possession, in comparison of whose value ten thousand worlds are lighter than vanity, it is this heaven-born principle. With this to animate and sustain us, what trifles are the changes, that occur in the progress of humane life! Let frowning clouds ascend and occupy its vernal skies; let summer's gentle breeze and fructifying showers be withheld; let Autumn hasten on, and the needful riches of hill and valley be sought for in vain; let dreary Winter's stern attendants combine and spread their shivering influence; still sacred Hope shall flourish in the good man's soul, and man himself shall smile amid the sadness of surrounding desolations! For,

"There is a Shore,  
Where storms are hushed and tempests never rage;  
Where angry skies and blackening seas no more  
With gusty strife their raging warfare wage;  
By him its peaceful margin shall be trod,  
His home is heaven, and his friend is God."

SPERATOR.

## For the Columbian Star.

Man enters on the career of life, totally ignorant of the region through which his path will conduct him, and of the various dangers and obstacles, which he must necessarily encounter and surmount. In order, therefore, to pass on with ease and in safety, he is dependent, in a great degree, upon the information of those, who have trod the ground before him, and who preserve a vivid recollection of the objects, which came within the sphere of their observation.

But, alas! it is the misfortune of the impetuous and volatile youth, to dote on his self-sufficiency; to be sadly ignorant of his destitution of knowledge. His daring mind looks down on the idea of dependence with supreme contempt. Not yet detected of imposture, his wayward fancy spreads out before him a smooth and level terra firma, luxuriant in all the sweets of nature, without any mixture of the bitter and the poisonous; a vast and magnificent plain, which he may range at his pleasure, unmolested by the pitfalls and rugged elevations, the bogs and the torrents, which the sage experience of heavy hairs, foresees, may prove his ultimate destruction.

The wholesome advice and tender expostulations of a parent, a guardian, or a preceptor, are regarded by those who are in the height of youthful passions, as so many restraints, imposed on their lawful pleasures and gratifications, through the influence either of spleen or of something worse.

If maternal solitude attempt to whisper warning in the ear of a beloved daughter, she, at once, imagines herself regarded as an idiot, and indignantly replies, she hopes she is capable of acting for herself. A young man, whose follies and imprudence have become the annoyances of his father's peace, and are blasting the fondest expectations of his friends, and threatening the disgrace and ruin of his family, is impatient of all reproof. He knows what he is doing, and needs not the whimsical advice of decayed intellect.

If the benevolence and assiduity of a preceptor are employed in attempting to mould the moral character of his pupil, the pert young tyrant's object is, not to study precepts of morality, but literature and sciences. Thus, the rashness of youth often wings them onward to destruction, while the counsels of age and experience, which would have conducted them to happiness and renown, pass unheeded, and the gray hairs of their fathers and friends, descend "with sorrow to the grave."

OCTOGENARIUS.

## WEEKLY COMPENDIUM.

The Mayor of this City has given information, that Mr. Wirt, the Attorney General of the United States, will pronounce an eulogy on the lives and character of John Adams and Thomas Jefferson, in the chamber of the House of Representatives on the 19th instant.

The rotunda of the Capitol in this City, is found to possess the capacity of conducting the least audible whispers in the same manner as the famous Gallery of St. Paul's Church, London.

A letter from Vera Cruz, dated the 21st ult. received by the Greek, states that Com. Porter would embark in a few weeks for the United States.

American Tract Society.—Since the anniversary meeting of the Society in May, the receipts of the Treasurer have amounted to 8,567 dollars, which is nearly equal to the income of the last year. The number of Tracts printed since the first of May, is precisely 800,000, which is more than the number printed during the whole of the last year. The demand for second, third, fourth and fifth editions of the Tracts already issued, is so great that the printer has not been able to furnish a regular supply beyond No. 134.—Mr. Fanshawe, the printer employed by the Society, has now two presses moved by steam, which far surpass presses of the common construction, both in the rapidity and style of executing their work, and are particularly adapted to printing engravings. \*The power employed by Mr. F. on the Tracts, is equal to eight printing presses, which, according to his estimate, will create an expense for paper, printing, &c., of about 600 dollars a week, or 30,000 dollars per year.

Emancipation.—A correspondent of Zion's Herald mentions that a few months since, Mr. Herbert Elder, a worthy member of the Methodist church at his death left all his slaves free, on condition of their going to the colony at Liberia, in Africa. There are about twenty of them; all of good character, and industrious habits. They are willing to go, and the Colonization Society has agreed to send them out, in some future expedition.

William Ray.—This patriot of the Tripolitan war is one of those unfortunate sons of song who, passed by neglected and forgotten by the world, has been doomed to pass the latter days of his life in penury and want. The pitiful compensation for his services, which has twice been asked from Congress, has in both instances been denied,—and to relieve the wants of his declining years, he has lately published a volume of poems.—The following stanza from his pen, lately appeared in the Auburn Free Press:—

My harp is on the willow hung;  
My minstrelsy is o'er;  
Its trembling chords are all unstrung,  
For palsied is the tuneful tongue,  
And with despair my heart is wrung,  
And I can sing no more,  
Till heaven the gift restore:  
And should that moment never be,  
Ah! who will ever think of me?

Literary.—Chancellor Kent of Columbia College, N. Y. has now in press the first volume of his course of Law Lectures. The volume will treat at large of the European and American Code of International Law; of the Government and Constitutional Jurisprudence of the United States; and of the various sources of the Municipal Law of the several States. The Chancellor has acquired the name of "American Blackstone."

A Mons. Lagarde has published a curious book at Paris called *Biographie des Bourbons depuis 1824*. It has an enormous sale, and is written in a singularly bold style. Every one who wishes to become thoroughly acquainted with the history of France from 1814 to 1826, should read it. It is one of the very few books on the subject of public affairs, not paid for by the Bourbons.

The commencement of Princeton College occurred on the 27th ult. Upwards of fifty young gentlemen were admitted to the first or second degree in the Arts. The degree of LL.D. was conferred upon the Hon. Charles Fenton Mercer, of Virginia; and the degree of D. D. upon the Rev. Mr. Morse, of Newburyport, Massachusetts.

An American Naval officer in the Mediterranean, writing to a friend, says: "In entering the harbour of Messina, we passed through the ancient and much celebrated Charybdis; but I believe all who had never seen it before, felt much disappointed, as it did not whirl or flow with as much force as the tide round the wharves of Philadelphia. The celebrated Scylla is also in sight, but I believe, as tame as its celebrated neighbour on the side of the strait."

It is stated in the Rhode Island Journal that 40,000 bales of cotton are now manufactured into goods, annually, in that small state.

Mr. Francis Christy, near Eliansborough, Va. harvested a quantity of wheat, weighing on an average, 70 pounds to the bushel, this season.

Capt. R. R. Crocker, just arrived in the Pacific at N. Y. has made 134 passages across the Atlantic, and never met with a serious disaster at sea.

A Protestant Church has very recently been formed at Naples. Divine service is performed in the house of the Prussian minister. Two clergymen preach alternately every Sunday, one in French and the other in German.

The following analysis is given of some adulterated Flour, sold recently in London:—one part pipe clay and chalk, the rest bean flour mixed with some other stuff not poisonous.

The elegant map of South Carolina, lately published, cost the state about \$90,000, and the map of Virginia, also lately published, cost that state about \$63,500.

The *Talmud of Babylon*, a most learned work of antiquity, which has never yet been translated even into Latin, is now in translation into French, by a Society in Paris.

A Mission Printing Press has gone to Madagascar, for printing the New-Testament in Madagasse.—Schools are here established, superintended by missionaries, and patronized by King Radama, in various places. School-books, catechisms, &c. will issue from the Mission Press.

It is said that Mr. Simeon Guilford, a canal engineer, has discovered the materials of which the Roman cement was composed, and has taken out a patent for the composition.

The Jefferson fund amounts to about \$20,000, to wit—New-York, about \$8,000; in Philadelphia, about \$6,000; in Baltimore, a little more than \$2,000; and all the rest about \$4,000.

The first Railway in America has been made at Quincy, Massachusetts, and is about three miles in length. The first Canal in America was also made in Massachusetts. The principal proprietors are gentlemen of Boston.

The Post Master General has established a guard to accompany the mail between the city of New-York and Philadelphia. The persons employed entered upon the duties of this office on Thursday.

The Alexandria Herald states, that a young gentleman in that place, has in his possession a Journal, which Washington kept of his life, from the time he entered the public service till he was taken sick.

The English papers say that the present peace with the Burmese has a much better prospect of permanence than the former.

Sir Walter Scott has finished four of the six volumes of his life of Napoleon.

The Boston Centinel says that the President of the United States probably will not return to the seat of Government till the middle of October. His public duties, we learn, will not require his presence here before that time.

It is stated, that along the southern shore of the gulph of the St. Lawrence there, are caught in the British North American seas, more than four hundred millions of cod annually.

It estimated that about a thousand young girls,

milliners and mantua makers, perish each year in London from bad feeding, great labour, want of rest they endure, and other causes.

The Creek Indians have sent a deputation to the west to prepare for an entire emigration from the lands ceded by the new treaty to Georgia. They go in January.

Mr. Henry R. Fearing, a graduate of Brown University, and late tutor of that institution, has been appointed a Professor in the College established in St. Jago, S. America.

Two very respectable members of the Charleston bar, of opposite political sentiments, have recently been prevented fighting a duel by the civil authority, and bound over in the sum of \$5,000 each, to keep the peace.

At Petersburg, Va., a man is to be tried for imposing upon the Editor of the Petersburg Intelligencer an account of a marriage which never took place. Let the thoughtless take heed.

## TO OUR READERS.

It will be perceived that we issue the present number with a dress somewhat different from that in which the Star has customarily appeared. This is owing to the fact, which we stated last week, that an individual had removed from our office, the types, presses, &c., claiming them as his own.

We have adopted some changes in consequence of this movement, which will be found to improve the general appearance of the paper. The quantity of matter published will be the same as heretofore.

The Columbian Star is now published at the Office of Wm. Cooper, Jr. on Ninth-street, West, between D and E Streets, North.

## TO CORRESPONDENTS.

The strictures of *Philop.* are pertinent, and probably required by the circumstances of his own immediate neighbourhood. Their allusion, however, is quite too local to justify an insertion. We should be gratified to hear from *Philop.* on other subjects. He evidently holds a ready and powerful pen.

*Eumenes* and *Admonitor*, next week.

*Fiat Justitia* is under consideration. We thank him for his good-will, and cheerfully reciprocate his kind wishes.

## MARRIED.

In Duxbury, Mass. the Rev. ROBERT W. CUSHMAN, of Poughkeepsie, N. Y. to Miss LUCY, the tenth married daughter of the Hon. Seth Sprague.

In Whiting, Vt. Mr. ALBERT G. HALL, printer of the White-Hall Observer, to Miss EMILY WALKER, of the former place.

At Shawaneseetown, HENRY EDDY, Esq. Attorney at Law, and Editor of the Illinois Gazette, to Miss MARY JANE, daughter of John Marshall, Esq. both of that place.

## DIED.

In this city, on the 29th ult. after a short but very severe illness Mr. WILLIAM POWELL, aged about 21 years. The deceased was a young man of great moral worth and upright demeanour. He lived universally respected, and died regretted by all who knew him.

In this city, on the 29th ult. after a lingering illness of forty-eight days, at the residence of H. T. Weightman, the Rev. JOSEPH PIERSON, Pastor of the Episcopal Church in Washington, N. C. aged 28 years.

In Georgetown, D. C. on the 29th ult. the Rev. JOSEPH PIERCE DE CLORVILLE, Director of the Monastery of the Visitation in Georgetown.

In this city, on Monday last, Mr. JOHN C. DICKSON, aged 68 years, an industrious citizen, and one of our oldest inhabitants, having settled here thirty years ago.

On Wednesday, MARY GIBSON, aged 3 years, daughter of Joseph Gibson.

In Burlington, N. J. on the 1st inst. MRS. ANNA MARIA MONTAGNON, aged 66 years, mother of the late Mrs. Meehan, of this city.

In New-York City, on Thursday the 28th ult. ELIZA MACLAY, aged 9 years, daughter of the Rev. Archibald MacLay, Pastor of the Baptist Church in Mulberry Street. She fell from a dormer window, of her father's dwelling in Harman Street, and died instantly.

In Halifax co. N. C. on the 15th ult. Mr. JESSE HILMAN.—He was a gentleman of good character, and for many years a pious member of the Baptist Church.

## TO PRINTERS.

## THE SUBSCRIBER, AGENT FOR

RICHARD RONALDSON,

Type Founder, Philadelphia,

HAS on hand the following Type, at Foundry prices:

43 lbs. American Cannon,	4 6 English 2-line Caps,
2 2 Brevier 2-line Caps,	47 Double Pica,
5 12 do. m dashes,	15 Columbian Buck slope,
123 4 English,	&c. &c. &c.

ALSO—The following second hand Type:

140 lbs. Brevier, at 45 cents, 100 lbs. Pica, at 20 cents, and from 60 to 70 lbs. Great Primer at 18 cents.

## LIKEWISE, AS AGENT FOR

ADAM RAMAGE, PRINTER'S JOINER,

The following articles, at manufactory prices:—Cases; Proof Gallies; Column Rules; Composing Sticks; Furniture, assorted; Quoins; Brass Rule, of all kinds; Ball Skins; Parchments, &c. &c.

Orders for Printing Materials, of every description, executed at short notice.

WILLIAM COOPER, JR.,

Printer, 9th Street, Washington City.

## A TEACHER WANTED.

THE Nashville Male Academy is nearly completed, and will be ready for the reception of Students by the 1st of January next. For this institution a Principal is wanted—one who will come recommended as to moral and literary attainments, capable of instructing young men in all the various branches of Arts and Sciences necessary for admission into the higher classes of the University of this State, will be employed at a suitable salary. A Minister of the Gospel would be preferred.

Nashville, to the natural amenity of the place adds the highest evidence of the salubrity of its atmosphere, and of the purity and excellence of its springs. Indeed, experience has given to it the highest reputation for healthiness.

Candidates for the office, will make application to the subscriber, at this place, until the middle of October next, by letter or otherwise, accompanied with suitable recommendations.

HENRY BLOUNT, Secretary.  
Nashville, Nash county, N. C. 7  
August 10, 1826.

## THE MEDICAL DEPARTMENT

OF THE

COLUMBIAN COLLEGE

IN THE DISTRICT OF COLUMBIA.

THE Third Session of this Institution will commence on the first Monday in November next, and continue to the last of February. During this period Lectures will be delivered daily and full Courses given on the various branches of Medicine, by

THOMAS SEWALL, M. D. Professor of Anatomy and Physiology.

JAMES M. STAUGHTON, M. D. Professor of Surgery.

THOMAS HENDERSON, M. D. Professor of the Theory and Practice of Medicine.

N. W. WORTHINGTON, M. D. Professor of Materia Medica.

EDWARD CUTBUSH, M. D. Professor of Chemistry.

FREDERICK MAY, M. D. Professor of Obstetrics.

N. W. WORTHINGTON, M. D.  
WASHINGTON CITY,  
August, 1826.

## POETRY.

From the Connecticut Mirror.  
THE PILGRIMS.

How slow you tiny vessel ploughs the main!—  
Amid the heavy billows now she seems  
A toiling atom,—then from wave to wave  
Leaps madly, by the stern tempest lash'd, or reels  
Half wrecked through gulf profound. Moons wax and wane,  
And still that weary traveller towards the deep.  
I see an ice-bound coast, towards which she steers,  
But with such tardy movements that it seems  
Rough Winter's hand had chang'd her keel to stone,  
And seal'd his victory on her slippery shrouds.—  
They land! they land! Not like the Genoese,  
With glittering sword, and gaudy train,—and eye  
Kindling with golden fancies.—Forth emerge  
From their long prison, hardy forms that brave  
The world's unkindness—men of hoary hairs,  
And virgins of firm heart, and matrons grave,  
Who hush the wailing infant with a glance—  
Bleak Nature's desolation wraps them round,  
Eternal forests, and myriads of earth,  
And savage hordes who through the thickets peer,  
With vengeful arrow. What could lure their steps  
To this drear desert? Ask of him who left  
His father's home to roam through Haran's wild,  
Distrusting not the Guide who call'd him forth,  
Nor doubting, though a stranger, that his seed  
Should be as Ocean's sands.

But you lone bark  
Hath spread her parting sail. They crowd the strand,  
Those few, sad pilgrims. Can ye scan the woe  
That wrings their bosoms, as the last frail link  
That binds to man, and habitable earth  
Is sever'd?—Can ye tell what pangs are there,  
What keen regrets, what sickness of the heart,  
What yearnings o'er their forfeit land of birth,  
Their distant dear ones?

—Long, with steadfast eye  
They watch the lessening speck. Heart you a shriek  
Of anguish, as that bitter loneliness  
Sank down into their bosoms?—No!—they turn  
Back to their dreary, famish'd huts, and pray,—  
Pray,—and the ill that haunts this fleeting life  
Fades into air.—Up in each giving breast  
There sprang a rooted and victorious strength,  
A loftiness, to scorn a world in arms,  
To strip the pomp from sceptres, and to lay  
Upon the sacred altar the warm blood  
Of slain affections, when they rise between  
The soul and God.

—And can ye deem it strange  
That from their planting, such a branch should bloom  
As nation's envy? Would a germ enshroud'd  
With prayer's pure tear-drops, strike no deeper root  
Than that which mad ambition's hand doth strew  
Upon the winds, to reap the winds again?  
Hid by its veil of waters from the hand  
Of greedy Europe, their bold vine spread forth  
In giant strength. Its early clusters crush'd  
In England's hasty wine-press, gave her host  
A draught of deadly wine.

—Oh! ye who boast  
In your free veins the blood of sires like these,  
Lose not their lineaments!—Should Mammon cling  
Too close around your heart, or wealth lead on  
That bloated luxury, which eats the core  
From manly virtue,—or the tempting world  
Make faint the Christian purpose in your soul,  
Turn ye to Plymouth's beach,—and on that rock  
Kneel in their foot-prints, and renew the vow  
They breath'd to God.

## MEDITATIVE.

From Meikle's Traveller.  
REFLECTIONS ON A MAN OF WAR.

There is a great difference between a trading ship  
and a man of war. The one goes out for private  
gain, the other for the public good. That neither  
intends to attack, nor is prepared to resist, if at-  
tacked in her voyage; but this spreads the sails,  
and sweeps the sea, to find and fight the foe; and,  
therefore, carries along with her weapons of every  
kind, and instruments of death.

Even so, the Christian has another course of life  
to lead than the worldling, even while sojourning in  
the world. And, as the ship of war must not traffic  
from port to port, having more noble things in view,  
life and liberty to defend, and enemies to subdue;  
so, "no man that warreth, entangleth himself with  
the affairs of this life, that he may please him who  
hath chosen him to be a soldier."

We are never out of danger, while at sea; for,  
though it be a time of peace, we may be overtaken  
with a tempest, wrecked on a rock, or sit down on  
a sand-bank. But, in these disquieted times, we  
may be shattered by an engagement, sunk by the  
foe, or blown up by accident; or, should we escape  
all these, we may have a mutiny within. Just so,  
whatever be the situation of the sons of men, still  
the children of grace have a war to maintain; not  
only a sea full of storms to struggle through, but a  
field of foes to fight through. It is through fire and  
water, through severe trials, and heavy afflictions,  
that all spiritual champions have to force their way.  
Satan knows well how to act; when faith would  
look to the bright side of every event, Satan turns  
up the black side, to drive the soul to despair; and,  
on the other hand, when grace looks to the black-  
ness of sin, he turns up the beautiful side of plea-  
sure. In adversity, I am ready to dash against the  
rocks of discontent; and, in prosperity, to fall among  
the quicksands of worldly cares and temporal  
concerns. We have foes on every hand to fight,  
temptations from every quarter to resist, all the  
powers of darkness, all the principalities of the  
pit, to combat with; nor is peace to be expected  
while an enemy is on the field; neither must we  
lay aside our armour, the weapons of our warfare,  
till we lay down the body of death.

Again, though for a time we have no foe to af-  
fright us, no tempest to trouble us, no rock to en-  
danger us, yet a mutiny may rise within, than which  
nothing can be more terrible; and it is always the  
dregs of the crew that are chiefly concerned in it,  
while the officers are sure either to be cut off, or  
confined. Just so, there may be a tumult raised in  
the soul, a war in the very mind, when rascally cor-  
ruptions, headed by unbelief, claim the command;  
when grace, faith, love, patience, resignation, spiri-  
tuality, &c. are wounded, and put under confine-  
ment: Thus, one complained of old, "I see another  
law in my members, warring against the law of my  
mind, and bringing me into captivity to the law of  
sin, which is in my members." Now, as no scene  
can be more melancholy than a mutiny, till it be  
suppressed, and order restored; so nothing can be  
more melancholy than a soul suffering all the calami-  
ties of a war within, corruption rampant, and grace  
bleeding.

But, how happy is the ship, when peace is restor-  
ed, and the mutineers secured in irons, and what  
a strict eye is kept on them during the voyage! So  
it is with the soul: what joy, what exultation and  
triumph prevail, when sin is subdued, and the  
love of God, and peace of conscience, are shed  
abroad in the heart by the Holy Ghost!

This is known, that when the mutineers get the  
ascendancy, and compel the rest of the ship's com-  
pany to join them, they turn pirates, are resolute in  
battle, bloody in their conquests, desperate in all  
attacks, a terror to, and hated of, every nation.—  
Even so, he that sets out with a fair profession of  
religion, and on the way to heaven, but turns a black  
apostate, spues out malice against the ways of God,  
becomes the bitterest of all enemies, the most pro-  
fligate of all offenders, and is hated of saint and  
sinner.

When a mutiny takes place, it is sometimes re-  
quisite for the safety of the ship, and for the honour  
of government, to cut off some otherwise very use-  
ful hands. Just so, we are to cut off lusts, though  
dear as our right eye, or useful as our right hand,  
that we perish not for ever.

Again, our being provided with what enables us  
to defend ourselves, and to distress our foes has  
sometimes been the ruin of our ships, while the fatal  
spark makes a terrible explosion, tears the vessel to  
pieces, and scatters the lifeless crew on the deep.  
So the best of blessings, the choicest privileges,  
when not improved, entail the bitterest of curses.  
Thus Judas, who sat in his divine Master's presence,  
heard his sermons, and witnessed his miracles, not  
improving these golden opportunities, turned traitor,  
and hanged himself, in the anguish of despair.  
And Capernaum, that in privileges was exalted to  
heaven, is threatened to be thrust down to hell.

When war is over, peace proclaimed, ships on  
foreign stations called home, prize-money received,  
ships paid off, and laid up, and the crew discharged,  
set at liberty; how is all mirth and jocundity  
festivity and joy! But, what tongue can tell the  
transports, the joy, the rapture, and delight, which  
the Christian shall feel when his warfare is finish-  
ed, and he translated to the mansions of glory, to  
the presence of God!

Some poor creatures, who, though weary of the  
war, yet not knowing how to support themselves,  
or where to go, after discharge from the ship, would  
be content to continue still in the service. And  
this reminds me of some saints, who, not being free  
of doubts with respect to their state in a future  
world, notwithstanding all their toils in life, and  
struggles against sin, cling to life, and startle at the  
thoughts of death.

But, there are some provident persons who have  
saved a little in the course of the war; and some so  
happy as to get on the half-pay list, or obtain a pen-  
sion from their prince: These cheerfully retire to  
live on their money, repeat their dangers, recount  
their conquests, and commend their King. Just so  
the souls that are enriched by the king eternal, and  
blessed with the full assurance of celestial felicity,  
go triumphant, at the hour of death, to dwell in the  
courts of God, on the treasures of glory, through an  
endless evermore.

## MISCELLANY.

From the Christian Mirror.

## TRUE ELOQUENCE OF THE PULPIT.

In mere declamation, no word must be out of  
place; no motion must be awkward, or contrary to  
the rules of rhetoric; but where an object is to  
be gained, where an orator speaks on a topic of the  
deepest moment to his audience, and of the deepest  
interest, therefore, to himself, I wish to see him so  
absorbed in his subject, as that he cannot think of  
criticism and rhetorical rules. Then he will be elo-  
quent as far as his intellectual powers will allow  
him: you may call his gestures uncouth; his illus-  
trations homely, and his language coarse and often  
ungrammatical; but the effect on your own mind  
will tell others he is eloquent.

There must be warmth; there must be boldness;  
there must be entire ease, and indelicacy about all  
criticism, or we shall never have genuine eloquence  
in the pulpit. Let us then have none of this fasti-  
dious criticism.

A sermon is well written, the language is fine, the  
thoughts are correct; they are even original; the  
method is clear and important truth exhibited, and  
it is delivered in an audible voice, and in words cor-  
rectly pronounced. What then? the hearers, or  
those who should be hearers, are slumbering. I  
doubt not, I could lull many a person asleep in a  
congregation even by reading the noble, heart-stir-  
ring addresses of Saurin or Massillon.

Does a man declare evangelical truth clearly?  
Does he utter it earnestly? Does he proclaim and  
apply it with feelings correspondent to its nature?  
If he does, he is eloquent. If he aims directly at  
this, he takes the turnpike road to eloquence. You  
may fill a speaker's head with all the precepts of  
Cicero and Quintilian, Campbell and Blair; and if  
his heart is cold, he will never move an audience.  
You may rake over the coals on a hearth, and trans-  
pose the fuel all day; if there are no sparks of fire,  
you will raise no flame.

We cannot urge too much the importance of min-  
isters being eloquent; but the more we criticise, the  
more we multiply rules, the farther we shall be from  
true eloquence. Our ministers, especially our young  
ministers, must not dread the keenness of criticism;  
they had better not know what nice criticism is: A  
sincere desire to win souls will most effectually  
make them eloquent. When they have a thorough,  
systematic, scriptural view of divine truth; when  
they have carefully observed the manner in which  
men are moved by preaching; when they have made  
themselves acquainted with mankind, and have con-  
versed with them much on religious subjects; and  
when they have an anxious, deep felt concern for  
their salvation, then they will be eloquent.

## ACCOUNT OF A SINGULAR PHENOMENON IN VISION.

On the 18th of February last, I was repeating with  
candle-light some experiments which I had made  
before with the light of day, to observe the degree of  
the sensation produced by a luminous object, seen  
by both eyes on points of the retina not correspon-  
ding. I held a slip of white paper perpendicular to  
the horizon, about a foot from my eyes, and direct-  
ing them to an object at some distance behind it,  
saw, of course, two images of the white paper. I  
was surprised, however, to find that the colour of  
these two images were not the same, and neither of  
the white like the slip of paper; but that on the con-  
trary, they were complementary red and green, so  
that, when, by changing the direction of my eyes, I

caused the two images to coalesce in the middle,  
the resulting colour was white like the paper viewed.  
For a moment I suspected that these appearances a-  
rose from a sudden morbid affection of my eyes, for,  
though I had often repeated the same experiment  
before, I had never observed that the colours of the  
two images were different. However, as in this ex-  
periment the candle stood only a few inches from  
my right eye, so that it was strongly acted upon by  
the light, while the left eye was entirely shaded  
from it; and as I was not ignorant that the action  
of strong light on one part of the retina appears to  
affect the sensibility of the surrounding parts, I  
thought of trying if that circumstance had any share  
in producing the phenomena. I therefore shifted  
the candle from the right to the left side, placing it  
so that it might be seen by the left eye, but not with  
the right. Instantly the colours of the two images  
were reversed, that which was green before being  
now red, and that which was red before, appearing  
now green: the paper always appearing green to the  
eye, on which the direct light of the candle fell, and  
red to that which was in the shade.

At my request, several other persons, both old  
and young, repeated the same experiment, and,  
without knowing the result I had obtained, reported  
unanimously, that of the two images of the white  
paper, that which was nearest the candle appeared  
red, and the other green, or, as some termed it,  
blue, and that, when the images coalesced, the mix-  
ture of the two colors appeared white.

I varied the experiment, by employing slips of  
paper of different colours. When light red was u-  
sed, the image seen by the eye, acted on by the light  
of the candle, appeared nearly white, and the other  
deep red. When faint green paper was employed,  
the shaded eye saw it nearly white, and to the other  
it appeared a stronger green.

As some persons may find a difficulty in atten-  
ding to the two images while the eyes are directed  
to a distant object, that inconvenience may be reme-  
died, and the same result obtained, by directing  
both eyes to the slip of paper itself, and pressing  
the side of one of the eye-balls. This, as is well  
known, produces two images of the object; and if  
the light is properly placed, one of these images  
will be seen red, and the other green.

When two candles were used, and so placed on  
each side, that the light of the one acted only on  
one eye, and that of the other on the other eye, the  
images of a slip of white paper appeared white, if  
the two lights were equal, and at equal distances  
from the eyes. But if the lights were unequal, or  
at unequal distances, the two images appeared of  
different colours; a fact which might perhaps fur-  
nish a method of measuring light, little, if at all, in-  
ferior to that of shadows. When an opaque body  
was interposed between one of the candles and the  
eye, the images which appeared white before, chang-  
ed immediately to green and red; and if both eyes  
were then shaded from the light by means of opaque  
bodies, the images resumed their white colour.

In making these last experiments, another new  
and interesting object presented itself to my obser-  
vation. My two eyes being shaded from the direct  
light of the candles, when I removed both the o-  
paque bodies suddenly, and thus admitted the direct  
light of the candles into my eyes, I was surprised  
to find that two images of the slip of white paper  
appeared immediately and distinctly more lumi-  
nous.—This phenomenon, in all the trials I have  
made, lasts only for a few seconds, the sensation  
being similar to that which would be produced by  
the paper being more illuminated by a sudden flash  
of light.

Satisfied with barely announcing to the Society  
these new and curious phenomena, I forbear to offer  
any attempt at an explanation of them. All I  
shall at present say is, that they appear to me to be  
produced by an important function of the eye, which  
has entirely escaped the notice of the writers on  
Vision.

I have the honour to be, sir, your most obedient  
servant.

T. SMITH.

Kingussie, 28th March, 1826.

From the Spirit and Manners of the Age.

## AN EXPOSTULATION—THE OMNIPRESENCE OF GOD.

This doctrine exhibits your guilt in all its enor-  
mity. In all your iniquities you aimed at conceal-  
ment; you thought, when not exposed to human in-  
spection, no eye saw you; you forgot him whose  
eyes are upon the ways of man and who pondereth  
all his goings. The Being whose authority you  
have despised, whose laws you have broken, has  
continually surrounded you. Not one moment of  
your existence but you have been under his inspec-  
tion. You have done evil before his eyes, have in-  
sulted him to his face. He knows the thoughts which  
have passed through your mind; nothing has trans-  
pired in your bosom to which he is a stranger. Every  
action of your whole life is written before him.  
When the iniquitous purpose was framed in your  
breast, it would have been prevented or deferred by  
the presence of a child. But though this great mys-  
terious Being has been continually with you, his  
presence has created no alarm. When wrapped  
in midnight shades, the adulterer said, "No eye  
seeth me," the murderer unsheathed the instrument  
of death. But are ye then concealed? Oh, no! An  
eye keener than the lightning's flash, and brighter  
than ten thousand stars is upon you. Midnight's  
thickest shade, to him is beaming day. In that  
very gloom to which you flee for shelter, he builds  
his awful throne. How, sinner, will you escape his  
righteous indignation?—What den will not af-  
ford you a place of shelter.—What den will hide  
you from the bolts of his Almighty hand? What rock  
secure you from the arrows of Jehovah's quiver?  
"Hell is naked before him, and destruction hath no  
covering." There is no darkness nor shadow of  
death, where the workers of iniquity may hide them-  
selves. Hear his own voice.—"Though they dig  
into hell, thence shall my hand take them; though  
they climb up into heaven, thence will I bring them  
down." Whither canst thou flee from his presence?

But consider the aggravations of your guilt. This  
great spirit who has been continually with you, has  
been striving to accomplish your felicity. By his  
power he brought you into existence; he watched  
over you in the stage of helpless infancy, bore with  
the follies of childhood and of youth, and led you  
up to man. How often by a parent's voice, the ad-

monition of friendship, or by an alarming dispensa-  
tion of providence, did he bid you "remember your  
Creator." He gave that disease its commission to  
bring you to the gates of death. It was his hand  
that removed a father, and hid a mother in her tomb;  
and ere the deep wound of affliction was healed, he  
said unto you "Wilt thou not from this time cry  
unto me, my father be thou the guide of my youth."  
He sought to win your confidence, to inspire you  
with esteem and love. How did he yearn over you,  
as he saw you turn again to folly. He followed you  
to the haunts of dissipation and riot, and though  
unseen and disregarded, exclaimed, "How long, ye  
simple ones, will ye love simplicity, and ye fools  
hate knowledge? Turn ye at my reproof; behold I  
will pour out my spirit upon you. I will make known  
my words unto you. But you have been like the  
deaf adder that stoppeth her ears, that refuseth to  
hear the voice of the charmer, charm he ever so  
wisely." What if he should now determine, "My  
spirit shall no more strive with him," I will say to  
Providence, to ministers, and to ordinances, "Let  
him alone." I will accomplish the dreadful wish  
which he has formed. "Depart from me, for I de-  
sire not the knowledge of thy ways." But, O thou  
compassionate Spirit, cast him not away from thy  
presence, take not thy Holy Spirit from him!—Be-  
hold, he prayeth! See the sigh of penitence heaves  
his bosom! The tear of contrition trembles in his eye,  
O thou that hearest prayer, listen to his supplication!  
Father, I have sinned against heaven and before thee,  
and am no more worthy to be called thy son! Create  
in me a clean heart, and renew within me a  
right spirit? Sinner be of good cheer; arise! he  
callest thee! He is seated on his throne of grace;  
the words of compassion distilling from his lips, and  
all the mildness of mercy beaming from his brow.  
"Come now, let us reason together; though your  
sins be as scarlet, they shall be white as snow, and  
though red like crimson, they shall be as wool."

From the Political Primer.

MR. CANNING.

Of all the orators we know, there is but one, who  
has escaped the benumbing effect of the formalities  
of modern routine, and who combines the raciness  
of untutored eloquence, with the methodical ar-  
rangements and varied stores supplied by education  
and research. Though living amongst mere offi-  
cials, his phrases sparkle like the dew-drops, and  
his images are as fresh as early verdure; in discus-  
sive eloquence, he bounds along the course like a  
young steed just broken from the stall. Let the  
young aspirant consider how Mr. Canning learned  
to employ imagery in his extemporaneous bursts of  
eloquence. Some twenty years ago, he took a ride  
amongst the mountains of Westmoreland, at a time  
when nature was displaying one of those singular  
effects which are only to be seen in such a country.  
The valley to its extremity was filled with a white  
mass of thickened vapour, gradually expanding, to  
involve the nearest hills, and only a few distant  
peaks were clear and well defined. A broad glare  
of light fell upon some paltry objects in the fore-  
ground, which acquired additional deformity from  
their illumination, like the wrinkles in a face by  
Rembrandt. Mr. Canning stopped his horse at once,  
and said inwardly, "Here is a precise image of the  
present state of Europe—the noble features of the  
landscape, the rocks, and woods, and streams, and  
ancient buildings wrapped in murky fog, which  
even these hills cannot resist, and a few sordid huts  
alone are decked in sunshine." While he commu-  
nated with his own mind, a blast came through an o-  
pening of the mountains, and the mist began to rise;  
a bright gleam fell upon some distant buildings, and  
the foreground became obscured with a black sha-  
dow. "Here," said he with animation, "we behold  
the towers and battlements of ancient institutions  
emerging from the mist that has so long involved  
them; and thus in dwelling with delight upon the  
anticipation of that result which the subsequent  
victory at Vittoria, realized, he treasured up the image  
and very words with which he entranced the house,  
when he rose to give his vote of thanks to the hero  
who had conquered."

From a Lady's Album.

## ELEGANT EXTRACT.

In such a world as ours, subjected as we are to all  
the vicissitudes of life—to sickness, sorrow and  
death—valuable indeed are the pleasures of Chris-  
tian friendship, and chilled and frozen must be that  
heart which cannot feel that the sweetest earthly  
joys result from mutual interchange of soul.—When  
our prospects are most bright, and the fabric of  
earthly bliss, which imagination often rears, seems  
almost completed—we feel that much, very much of  
our happiness is derived from the society of those  
we love—particularly from those we love as follow-  
ers of Jesus—and we may hope are travelling the  
same path to heaven.—But when affliction is ours,  
when our fondest hopes are disappointed—and our  
dearest sources of comfort are cut off, then we can  
best realize the worth of those friends who mingle  
their sympathies with ours—and take from affliction  
half its sting.

"The crowds whom we smile with,—when gladness is ours,  
Are summer's bright blossoms, and autumn's gay stores,  
But the friend on whose breast we in sorrow repose,  
That friend is the winter's lone beautiful rose."

There is indeed a painful reflection, which must  
mingle with all the pleasures of friendship—and  
that is the uncertainty of its continuance: this un-  
certainty that always accompanies our earthly joys,  
often throws as if were a sickly drapery around  
them.—But the Christian can look beyond these  
changing scenes, and though his heart may often  
bleed, when those that are most closely entwined  
around it, are no longer permitted to remain on  
earth—faith in Jesus will enable him to believe that  
he receives his followers to his own bosom—and he  
will sweetly solace himself with the reflection, that  
when he shall have finished his course, he shall be  
again united to those friends that have reached the  
mansions of glory,—and mingle with them in those  
joys that are unfading and eternal.

The pith of conversation does not consist in ex-  
hibiting your own superior knowledge on matters of  
small consequence, but in enlarging, improving and  
correcting the information you possess, by the au-  
thority of others. Walter Scott.

**ISSUES**

**MISSING**

**NOT**

**AVAILABLE**